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ANTHROPOLOGIC MISCELLANEA

Preservation of Antiquities.— During the second session of the present (58th) Congress four different bills have been introduced, each having for its object the preservation of antiquities on the public lands of the United States. These bills differ in many respects; some apply only to government reservations, while others are insistent that the proposed law shall apply to all of the hundreds of millions of acres of the public domain.

The bills will be here referred to by the names of the members of Congress who originally introduced them. Mr Hitt's bill (H. R. 12,447) contains fourteen sections and has met the approval of the Board of Regents of the Smithsonian Institution. Its first section provides for the preservation of monuments, ruins, and other antiquities, and directs the President of the United States to declare lands containing ruins, etc., to be reservations whenever the public interest makes such action desirable. The bill declares all prehistoric artifacts to be the property of the government, and makes it unlawful for any one to collect such things on any of the reservations. Although the ownership of these objects is undoubted, it was thought advisable that, as they have from time out of mind been appropriated by anyone who desired to do so, the preserved objects should be enumerated. The reservations are left under control of the Secretary of the Interior, who is required to establish rules and regulations to govern them, provision being made in the bill to protect existing rights in grazing, mining, and quarrying, provided such do not conflict with the provisions of the proposed law. Permits under the act are authorized to be issued to all museums and educational institutions, and to foreign museums of national character, but not to private individuals. Foreign museums are placed under the restriction that they shall present the results of their excavations at Washington for inspection by officers of the Smithsonian Institution, who shall have the right to retain unique objects. All persons are required to prove, to the satisfaction of the Smithsonian Institution, their qualifications for conducting explorations before the Secretary of the Interior shall issue a permit. The permits cover a period of two years, with right of renewal, and no permit may be issued for work on a reservation while another permit covering the same area is

in force. Violation of the law is punishable by fine not exceeding \$500, or by imprisonment for not more than six months; informers are given one-half the fine. The Secretary of the Smithsonian Institution is directed to keep records of all permits issued, and of all monuments, ruins, and antiquities on government land; he is authorized to exchange objects with other museums, domestic or foreign, and those holding permits are required to make monthly returns, to the Smithsonian Institution, of the objects found, on blanks furnished for the purpose.

Mr Lacey's bill (H. R. 13,478) includes among the places to be reserved, those of scenic beauty, of natural wonder or curiosity, or springs with medicinal or other properties, in addition to the monuments, ruins, and antiquities enumerated in Mr Hitt's bill. These reservations are declared to be national parks; the Secretary of the Interior is to provide especially for their preservation, and is authorized to issue permits to any one in his discretion, provided the gatherings are made for the benefit of some museum or educational institution. The destruction of game, fish, or timber, or violation of the provisions of the law, is punishable by fine of from \$50 to \$5,000, or by imprisonment from fifteen days to one year, or both. In other respects, the Hitt and Lacey bills are generally similar. Friends of the Lacey bill contend that most of the provisions of the Hitt bill can be included in rules and regulations to be established under the Lacey bill.

Mr Rodey (by request) introduced a bill (H. R. 12,141) which authorizes permits to be issued for the removal from the public lands of anything in the nature of relics, ruins, etc., only on the recommendation of the university of the state or territory in which the ruins to be excavated are situated, and requires the filing of detail maps and photographs, of which two sets are to be deposited in the Bureau of American Ethnology. The bill further provides for a supervisor of all excavations, who is to be compensated by those holding the permit, and also requires photographs to be made of objects, both before and after their removal from the sites where found, and duplicates thereof are to be deposited in the university of the state or territory in which the objects are excavated. The term of imprisonment for violation of the requirements of the proposed law may be two years.

A fourth bill, introduced by Mr Rodenberg (H. R. 13,349), contains ten sections; it includes all public lands and authorizes the Secretary of the Interior to issue permits in his discretion. Reservations are directed to be created by act of Congress, on recommendation of the Secretary of the Interior, who is authorized to appoint custodians to pre-

vent excavations without permits, and to provide for their compensation until such time as Congress shall create the reservations. Isolated ruins are to be withheld from homestead preëmption until they shall have been excavated by some institution, and the Secretary of the Interior is required to issue permits for exploration when an application therefor is endorsed by the governor of the state or territory wherein the applicant is domiciled. Collections made by foreigners may be divided in the discretion of the Secretary of the Interior, the objects reserved to be deposited "in some public museum of the state or territory within which explorations are made." The bill requires the deposit of duplicate photographs in the U. S. National Museum, and provides punishment for the forgery or counterfeiting of any archeological object which derives value from its antiquity, etc. A fine not exceeding \$1,000, or imprisonment not exceeding one year, may be inflicted on anyone who carries away, without the authority of the Secretary of the Interior, any aboriginal antiquity on the public lands.

The several bills are pending before the Committees on the Public Lands of the House of Representatives and the Senate, respectively. Senate bill 4,127, introduced by Senator Cullom, is identical with the Hitt bill above mentioned.

The essential points of the bills here mentioned show their scope sufficiently to enable one to form an opinion of their relative worth. The photograph clause in the Rodey and Rodenberg bills would alone seem to be sufficient to make them unworthy of serious consideration, even did they contain no other objectionable features. A single expedition to the Southwest recently unearthed about 2,500 objects of antiquity, and as almost every specimen was found by itself, the duplicate photographs, before and after excavation required by the bill would necessitate 5,000 negatives and 10,000 prints, to say nothing of the progress-photographs provided for.

A number of letters have been filed with the Committee on Public Lands of the House of Representatives, expressing the hope that Mr Rodenberg's bill would be enacted into law, although a large majority of them express favorable attitude toward the general purposes of the bill only.

A distinguished American anthropologist has filed with the committee a criticism of the Hitt, the Rodey, and the Rodenberg bills, and although he expresses preference for the Hitt bill, he does not think it wise to place the issuance of permits in the hands of the Smithsonian Institution, suggesting, in lieu of this provision, the creation of an archeological com-

mission, to which shall be submitted all applications for the issuance of permits, and which shall perform all the duties which, under the Hitt bill, are required of the Secretary of the Smithsonian Institution. He also does not believe the provision of the Hitt bill relating to foreign institutions to be a wise one, as their explorations must necessarily be insignificant; nor does he appear to advocate the monthly reports of objects collected. The Lacey bill had not been brought to the attention of this gentleman at the time he wrote.

At a recent hearing before the Committee on the Public Lands of the House of Representatives, at which representatives of the Smithsonian Institution were heard in advocacy of the Hitt bill (Mr Lacey's bill at that time not having been introduced), it was inferred, from questions asked by the committee, that exception might be taken to three points in the bill, as follows:

First. That it was unwise to require the Secretary of the Interior to issue a permit at the mandate of the Secretary of the Smithsonian Institution.

Second. That institutions of learning would resent being required to have their representatives examined by the Smithsonian Institution as to fitness before conducting excavations.

Third. That the requirement as to monthly reports would be unnecessarily burdensome.

The first objection may be met by requiring the institution applying for the permit to prove the fitness of its representative to the Smithsonian Institution, which, in turn, shall make recommendation to the Secretary of the Interior, who may then take such action as may be deemed proper.

The suggestion of an archeological commission to have charge of monuments, ruins, etc., would not only incur the objection brought forth in the hearing before the committee, above alluded to, but the creation of a new commission would add to the expense of administration. Nor does there appear to exist a valid reason why a non-governmental commission should be created for the purpose of administering purely governmental affairs when the machinery for such already exists. The writer herein referred to as having taken exception to the Hitt bill gives no reason why it would not be wise to place the administration of these affairs under the direction of the Smithsonian Institution, unless it be in a suggestion made by him that the Field Columbian Museum, the Peabody Museum at Cambridge, and the American Museum of Natural History could probably furnish better material from which to select a commission.

The objection to the manner of proving the fitness of those who conduct the excavations might readily be removed by requiring the control-

ling officers of the various institutions to certify to the Smithsonian Institution as to the fitness of those who are to conduct the excavations, that institution in turn to report to the Secretary of the Interior, who shall then act as he may deem best.

The suggestion that a monthly report would be burdensome may be practically obviated by making the reports quarterly.

It is much to be desired that something in the nature of one of these bills should be passed, especially as much material of interest and value to the archeology, ethnology, and early history of our country is constantly being excavated and sold to tourists and others, with no record of the circumstances attending their discovery. Every great nation has provided some protection for its monuments and antiquities, and the United States must soon do likewise.

JOSEPH D. MCGUIRE.

Anthropological Publications of La Plata Museum.—Since Dr Robert Lehmann-Nitsche, a German by birth and a pupil of Prof. J. Ranke in Munich, succeeded the undersigned as curator of the anthropological department of the Museo de La Plata in 1897, he has published, mostly in Spanish, a number of papers of anthropological importance, all of which have appeared in the *Revista del Museo*. As I shall refer only to those contributions which are either written in Spanish or have been published during the last two years, it may suffice to quote the titles of Dr Lehmann-Nitsche's previous studies: (1) *Lepra precolumbiana?*, (2) *Antropología y craneología*, (3) *Observations nouvelles sur les Indiens Guayaguis du Paraguay*, in tomo IX of the *Revista*, and (4) *Trois crânes, un trépané, un lésionné, un perforé*, in tomo X. The first and last mentioned papers are of great medical as well as of ethnological interest. It will be recalled that the question of precolumbian leprosy especially created much discussion a few years ago when Ashmead, Virchow, Polakowsky, Bloch, and others took an active part.

Grypotherium Darwinii (var. *domesticum*), a fossil edentate discovered several years ago in the Eberhardt cave, southwestern Patagonia, concerning which much has since been written, has been said to be still known in folktales and traditions of the Araucanians. Lehmann-Nitsche, however, in his paper *La pretendida existencia actual del Grypotherium* (*Revista*, tomo X, 1902, p. 269) proves that the mythical *Jemisch* or *Nürüfilu* is neither *Grypotherium* nor the fossil felid *Jemisch listai*, but is related to the otter and the tiger. Both *Grypotherium*¹ and *Jemisch*

¹ Cf. *Zur Vorgeschichte der Entdeckung von Grypotherium bei Ultima Esperanza*, Berlin, 1901.

have been so long extinct that no name for them is traceable in the Indian languages and traditions.

In his paper *Nuevos objetos de industria humana encontrados en la caverna Eberhardt en Ultima Esperanza*, which, like all the following studies, appeared in tomo XI, 1903, of the *Revista*, Lehmann-Nitsche describes and figures a number of prehistoric objects found in the cave referred to and which would seem to prove the coëxistence of man and *Grypotherium*. This find consists of two bone implements, fragments of a flint knife, four pieces of tanned animal skin, a few human metacarpal and metatarsal bones, and the osseous remains of *Grypotherium*, *Canis avus*, *Onohippium*, etc. Interest in the occurrence of the *Grypotherium* bones is greatly enhanced by the fact that some of them have intentionally been broken and that they show signs of the action of fire. This seems to indicate that prehistoric man in these regions ate the flesh of *Grypotherium* and *Onohippium*, but Lehmann-Nitsche doubtless goes too far in surmising that this great sloth was domesticated by the cave-dwellers, since there is as yet no substantial evidence on which to base such a hypothesis.¹

The subject of another publication, *Hallazgos antropológicos de la caverna Markatsh Aiken*, is indirectly related to the finds in the Eberhardt cave. The objects (now in the Museo de La Plata) found by Hauthal in the cave of Markatsh Aiken, near the Rio Chico, southern Patagonia, and which form the subject of this brief paper, seem to belong to the same prehistoric period as those of the Eberhardt cave. Hauthal found on the bottom of this cave, in an apparently old layer of ashes, a bone awl, four rude stone implements of the "Moustérien" type, the fragments of a greatly decayed bow, and the semi-fossil tooth of an equid. The mummified skeleton of an Indian, which was exhumed previously by a settler, is unfortunately widely separated from the other finds, as it is now preserved in the Provincial Museum at Breslau.

A very welcome contribution to South American archeology is the richly illustrated *Catálogo de las antigüedades de la provincia de Jujuy conservadas en el Museo de La Plata*, for which Americanists ought to be thankful to Dr Lehmann-Nitsche. Archeological objects from Jujuy, in extreme northwestern Argentina, are very rare indeed in the museums of the world, for it seems that only La Plata and Berlin (Max Uhle collection) possess objects representing this ancient culture. The relics in question were exhumed from cemeteries, especially at Santa Catalina, Casabindo, Rio San Juan de Mayo, Surugá, and La Rinconada. They

¹ Cf. Hauthal, Roth, and Lehmann-Nitsche, El mamífero misterioso de la Patagonia, *Revista*, t. IX, 1899, p. 409; *Globus*, vol. 78, Nos. 21-22.

were procured partly by purchase and partly through collection in the field, and consist of a variety of objects: osseous remains, decorated and plain pottery, textile fabrics, implements and household utensils, and weapons. Among the last mentioned bows and painted arrows and a fine copper battle-axe are particularly interesting.

The uses to which many of these objects were put is not well known, and in some cases an interpretation seems practically impossible. Indeed, as there are no survivors of these ancient people, the study of the "desert culture" of Argentina is rendered much more difficult than that of southwestern United States.

Patalogia en la alfareria peruana is the title of a paper in which Lehmann-Nitsche discusses the question of the meaning of a clay figure representing a human being with a maimed leg. As lepra, lupus, or any other chronic disease, as well as any intentional deformation is out of the question, the most plausible solution is that the deformity represents the stump of a leg after partial amputation.¹ This piece of earthenware, which was formerly deposited in the La Plata Museum, was lately brought to the United States by its owner, Señor Don Martín García Mérou.

A rare case of congenital median fissure of the upper half of the face, found on a young Italian thief imprisoned at La Plata, is described and figured in Lehmann-Nitsche's paper *Un caso raro de hendidura media congenita*. The subject in question was more or less feeble-minded, querulous, and fickle. His parents and twelve brothers and sisters are said to have been normal.

In his study *Tipos de craneos y craneos de raza* Lehmann-Nitsche presents an opinion on the value of craniology notwithstanding the severe criticisms to which this branch of somatology has been subjected in late years. The chief purport of the paper is to show that the same human skull can belong to many different types according to sex, age, and race, not to speak of biological, pathological, individual, cultural, and other factors. We cannot now admit that there are any race skulls in the sense employed by Blumenbach, since increased knowledge based on extensive material enables us to distinguish a great many craniological types in one and the same race. As an example, Lehmann-Nitsche points out the great variety — *poikilotypy* — in the American race. There is no American race skull, but many varieties or subraces have their special types, e. g., the Patagonians, Araucanians, Calchaquis, etc. These assertions are certainly not new, but their truths are too often disregarded.

¹ Cf. *Janus*, 7 Jahrg., 8 Liefer., and *Verhandl. der Berliner Anthropol. Gesellsch.*, Sitzungb. v. 25, Okt., 1902, in which the same subject is treated.

All the articles referred to are accompanied with excellent illustrations (for which the *Talleres del Museo* are justly famous); they likewise display thoroughness and scholarship. Consequently we may expect that the forthcoming results of Dr Lehmann-Nitsche's studies on fossil man in the Pampa formation and on the long neglected Araucanians will prove equally valuable to anthropology.

HERMAN TEN KATE.

John Eliot's Logic Primer. — The Burrows Brothers Company of Cleveland, Ohio, has just reprinted, from the unique original, *The Logic Primer* of John Eliot, printed at Cambridge, Massachusetts, in 1672, for the use of the Natick Indians. The little book contains an excellent introduction by Mr Wilberforce Eames of the Lenox Library, New York City, from which the following interesting account of Eliot and his work is extracted :

“ The little book of which a reprint is offered now, for the first time, to the collector, is one of the rarest of early American publications. Only one copy is known to have survived the lapse of time, out of the edition of one thousand which was printed by Marmaduke Johnson at his press in Cambridge, Massachusetts, in 1672, and this one has strayed far from the place of its origin, being now preserved in the British Museum. . . . In 1889 the whole book was photographed, by permission of the authorities of the British Museum, at the expense of the late James C. Pilling, of the Bureau of Ethnology at Washington, in an edition of six copies, and from one of these photographic reproductions the present reprint is made.

“ At the time when this book was first published, John Eliot had been engaged for twenty-six years in educational work among the Massachusetts Indians. He began to teach them in their own tongue in 1646, and he had translated into their language, and had run through the press, the whole Bible, two editions of a Catechism, a Primer, Baxter's *Call to the Unconverted*, Bayley's *Practice of Piety*, a grammar of the Indian language in English, and some minor publications. He was therefore well qualified by knowledge and experience for the undertaking of ‘ a lecture in logic and theology,’ which he started at Natick in 1670. . . .

“ The school of logic and theology at Natick flourished for several years under Mr Eliot's guiding care, until it was broken up by the fierce wars of 1675–76 with King Philip, sachem of Pokanoket and of all the Wampanoags. In this war many of the Bibles and other books were lost or destroyed by fire, and probably the *Logic Primer* suffered with the rest. At any rate, when the Indians had returned to Natick, and Mr Eliot had resumed his work among them there, he complained of the loss of books. After much delay, he obtained permission to have new editions

printed of the Bible and of some of the other Indian works. The *Logic Primer*, however, was not reprinted.

"Eighteen years after the publication of the book, Mr Eliot rested from his labors, May 21, 1690, in the eighty-sixth year of his age. From that time on, the Indian educational work rapidly declined, and soon came to an end altogether, while the Indian language itself became practically extinct before the end of the eighteenth century, the use of English having superseded it. Some remnants of the native tribes who were taught by Eliot still survive on the Indian reservations of Massachusetts, but they are now mostly of half-breed stock, having intermarried for many years with the negroes."

Of special interest in connection with the work of the "Apostle to the Indians" is the *Natick Dictionary*, by the late Dr James Hammond Trumbull, published in 1903 by the Bureau of American Ethnology at Washington for gratuitous distribution to those interested in aboriginal American languages.

The Pomo in the Sacramento Valley of California. — In the last issue of the *Anthropologist* (pp. 729-730) it was stated that as a result of investigation by the Department of Anthropology of the University of California the two territories given in Powell's *Indian Linguistic Families* as inhabited by the Pomo Indians must be reduced to one. In the course of investigations recently made in behalf of the Department on and about the headwaters of Stony creek in the vicinity of Stonyford, on the western side of Sacramento valley in Glenn and Colusa counties, California, it was ascertained that an isolated and comparatively small area in this region is inhabited by a people speaking a Pomo dialect. This territory was formerly regarded as forming part of the territory of the Wintun stock. It comprises only the drainage basin of the headwaters of Stony creek, or Big Stony creek as it is locally called, down to its confluence with Little Stony creek. On the east and south are people speaking a Wintun dialect. The boundary here follows the crest of the low ridge that separates the drainage of Big and Little Stony creeks, and then extends along a secondary ridge, on the northern slope of the divide south of Big Stony creek valley, as far as Snow mountain. On the west is the territory of the branch of the Yuki who held the headwaters of Rice fork of South Eel river, the boundary being the crest of Snow and Saint John mountains. On the north and northeast is spoken a second dialect of the Wintun, the boundary being a line from the southern end of Sheetiron mountain to the confluence of Big and Little Stony creeks. The general location of this detached branch of the Pomo is a

short distance to the northeast of the main Pomo territory, the nearest rancherias of which are those of the northern Clear Lake region and of Potter valley.

Considering that they are separated from all the remaining Pomo by Wintun and Yuki territory and by the main crest of the Coast Range, the language of the Stony Creek Pomo is not so divergent as might be expected. The dialect is quite distinct, but does not differ as much from certain of the other Pomo dialects as some of these differ from one another. It seems to differ less, on the whole, from the majority of Pomo dialects than does the dialect of the lower end of Clear lake.

Notwithstanding the fact that the Stony Creek Indians are Pomos, it would seem that they were formerly on more friendly terms with their nearer neighbors, the Yuki of Gravelly valley on South Eel river, than with any of the groups of their own linguistic family. These Yuki had certain hunting and food-gathering rights which were not enjoyed by others, and also had free access to the salt deposits within the Stony Creek territory. They occasionally intermarried with the Stony Creek Pomo.

S. A. BARRETT.

Method of Preparing Tesvino Among the White River Apaches. —

While measuring the White River Apaches (Hyde Expedition, 1900), I befriended an Indian named John Riley, one of the more intelligent English-speaking young men in the tribe, and one day, while visiting him, was invited to partake of some of the prohibited *tulipi* ("yellow water"), the Apache name for that which farther south is generally known as *tesvino*. This liquor, of which all present drank freely, was nearly of the color and consistency of whey, and of a slightly acid, rather pleasant taste. On inquiry I was given the following data concerning the history and preparation of the drink:

Tulipi was introduced among the White River Apaches, within the memory of men of middle age, by an old man of the tribe, still living in 1900, called "Brigham Young." It was brought from the more southerly Chiricahuas, who were said to have learned to make it in Mexico. In manufacturing it a woman takes some dry corn and soaks it over night in water; in the morning a hole is made in the ground, the bottom of which is thickly covered with yucca leaves, on which the corn is spread and covered with a gunnysack. The corn is then sprinkled once a day with warm water, until it begins to germinate, when it is allowed to grow under the sack until the sprouts are about two inches in height, which takes a week, more or less, according to the weather. The corn is next taken out and spread on a blanket, where it is left one day to partially

dry. On the next day two women grind the corn, one rough and one fine, and mix and knead it like dough. To about ten pounds of the dough are added, in a large earthen vessel, about four gallons of water. The whole is thoroughly stirred, then placed on the fire, and boiled down to about one-half the original quantity. During this boiling is added the "*tulipi* medicine" (to make the otherwise weak liquor intoxicating and exciting), composed of certain roots which I was afterward told were those of the loco weed, or jimson weed (*Datura meteloides*).

After the first boiling, enough water is added to make up for the loss, and the mixture is boiled for the second time, until reduced again by one-half. The liquid is then strained through a can with many perforations, cooled till luke-warm, and poured into the *tulipi* jug, a vessel used only for *tulipi*, and never washed. Finally some coarsely ground wheat is added and left floating on the surface, soon after which fermentation begins.

It is best to put the liquid into the *tulipi* jar and to add the wheat in the evening, for then the mixture is well fermented by morning and fit to drink at noon; but as it then rapidly increases in strength and acidity, to prevent spoiling it must be used on the first day after fermentation has commenced. If good *tulipi* is to be had, all these points must be well observed.

While under the influence of *tulipi* one becomes quarrelsome and irritable, and its use frequently results in brawls in which the participants are often severely maimed or killed. The "after effects" of excessive *tulipi* drinking are not serious — consisting mainly of headache and depression.

A. HRDLÍČKA.

Water Transportation by the Early Crows. — To prevent their ammunition, fire-arms, and other articles from getting wet, when crossing streams, the Crow Indians, many years ago, took as many buffalo hides as were thought necessary and placed them one upon another; around the entire edge of the bottom one a gathering string was run which, when drawn, caused the robes to assume a globular form. The articles to be kept dry were placed in it with a ballast of stone. By means of a line attached thereto, the skins were towed by hand when in shallow water, but as soon as water which would not permit of wading was reached, the end of the towing line was placed between the teeth of the tower, who swam with it until he reached shallow water or the shore.

Another method was to arrange and bind three poles in triangular form, over which a buffalo hide was spread and securely fastened at

intervals around its edges, as shown in fig. 1, *a*. Still another method, somewhat similar to that last described, was put to use. Instead of three poles being used, four were laid at right angles and bound at the points of crossing, and over this frame-work a buffalo hide was spread and fastened (fig. 1, *b*).

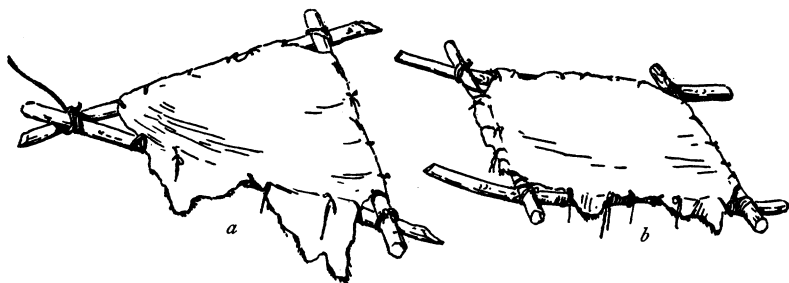


FIG. 1.—Baggage rafts of the Crow Indians.

The foregoing methods were usually employed by small parties, but when a large number with their paraphernalia and supplies desired to cross a stream, they took as many tipi poles as were necessary and fastened them lengthwise and parallel; over these the required number of buffalo hides were spread, and upon this improvised raft the cargo was placed. In all except the first method described, horses were used for towing.

S. C. SIMMS.

Iowa Anthropological Association. — On October 5 last a meeting of persons interested in anthropology was held at Iowa City, Iowa, for the purpose of considering the question of forming an Anthropological Association for the State of Iowa. Professor Samuel Calvin was elected chairman and Dr Duren J. H. Ward was chosen to act as secretary *pro tem*. After extended discussion as to the character of the association contemplated and to the character and sphere of kindred societies, the following constitution was adopted and signed by twenty-eight founders:

Believing that knowledge both of earlier and later men is now so far advanced as to render it possible to collect and systematize numerous archeological, biological, sociological, ethnical and historical facts, and wishing to coöperate in this important movement of Science;

Therefore, the undersigned unite to form THE IOWA ANTHROPOLOGICAL ASSOCIATION.

I. This Association shall have its headquarters at Iowa City, Iowa.

II. Its object shall be to promote the Science of Anthropology.

III. It shall hold a yearly meeting for the hearing of reports, papers, and projects, and for the election of officers. Other meetings may be arranged for and held from time to time.

IV. It shall elect a President, Vice-President, Secretary and Treasurer, and an Executive Board. The Executive Board shall consist of the President, Vice-President, Secretary, Treasurer, and five additional members. Five members of the Board shall constitute a quorum.

V. The Executive Board shall meet quarterly, and at the call of the President or on the request of two other members.

VI. The Executive Board shall publish the purposes, programs, reports, papers, etc., of the Association through whatever means it finds most practicable.

VII. Membership is obtained by the approval of the Executive Board, and the payment of one dollar annually.

VIII. This Charter Constitution may be amended at any annual meeting by a two-thirds' vote of the members present and voting, provided notice of the proposed amendment has been given in the call for the meeting.

After the adoption of the constitution Dr Ward was elected to the office of Secretary.

The second meeting was held October 17, when the following additional officers were elected: Samuel Calvin, president; J. H. Paarman, vice-president; Frederick E. Bolton, treasurer; J. W. Rich, F. J. Becker, H. G. Plum, B. F. Shambaugh, and A. G. Smith, members of the executive board.

Early Western Travels.—The Arthur H. Clark Company, of Cleveland, Ohio, is about to publish a series of *Early Western Travels*, in thirty-one volumes, to comprise reprints of thirty-six distinct works, from Conrad Weiser's *Journal of a Tour to the Ohio* (1748) to Joel Parker's *Journal of Travels over the Rocky Mountains* (1847). The volumes are all of great historical and ethnological value, although in some cases it would seem questionable whether the originals are of sufficient rarity to warrant reprinting at the present time were it not that the new volumes are to be accompanied with historical, geographical, ethnological, and bibliographical notes and introductions, and an elaborate index (the last to form volume xxxi), by Mr Reuben Gold Thwaites, editor of the noteworthy *Jesuit Relations*. The series will contain facsimiles of the original title-pages, maps, portraits, views, etc., and will be sold at \$4.00 per volume, except the Maximilian Atlas, which is \$15.00. Besides those mentioned the series will include the narratives and journals of George Croghan, Charles Frederick Post, Captain Thomas Morris, J. Long, André and F. A. Michaux, Thaddeus Mason Harris, F. Cuming, John Bradbury, H. M. Brackenridge, Gabriel Franchère, Alexander Ross, Tilly Buttrick Jr., Estwick Evans, James Flint, Thomas Hulme, R. Flower, John Woods, W. Faux, Adlard Welby, Thomas Nuttall, Edwin James, James O. Pattie, George W. Ogden, W. Bullock, Josiah Gregg, John B.

Wyeth, John K. Townsend, Maximilian of Wied-Neuwied (including the fine Atlas), Edmund Flagg, Jean de Smet, and Thomas J. Farnham. Altogether the series of reprints will form an admirable library descriptive of the aborigines and the social and economic conditions of the Middle and Far West during the period of early American settlement.

The Navaho Yellow Dye.—In a paper bearing the title *Navajo Weavers*, published in the Third Annual Report of the Bureau of Ethnology (Washington, 1884), while describing the native dyes, I say: "There are, the Indians tell me, three different processes of dyeing yellow; two of these I have witnessed. . . . In the second process they use the large fleshy root of a plant which, as I have never yet seen it in fruit or flower, I am unable to determine,"—and then I describe the process of dyeing by means of this root.

Soon after this paper on *Navajo Weavers* appeared, I discovered that the plant in question was *Rumex hymenosepalum*; but I never announced my discovery in a way which would easily attract the attention of the ordinary investigator. Twenty years have passed since my paper was printed—years marked by a great increase of interest in the textile art of the Navahoes. Of late many articles, of varying degrees of merit, on this subject, have appeared in popular form. Some of the writers refer to this method of dyeing in yellow which I call the second method; but it seems that none of them has yet found out from what plant the dye-stuff is derived. Therefore I take this opportunity of informing those who may in future discuss the textile art of the Navahoes.

WASHINGTON MATTHEWS.

American Anthropology at the Universities of Germany.—Professor Johannes Ranke has recently published (*Corr.-Bl. d. deutschen Ges. f. Anthr.*, xxxiv, 53–59) a list of lectures and courses in Anthropology offered during the academic year 1902–03 at the universities of Germany, Austria, and Switzerland. The courses relating to America are as follows: F. VON LUSCHAN (Berlin): Ethnography of the South American Indians. E. SELER (Berlin): Mexican Grammar; Religion and Culture of the Mexicans. P. EHRENREICH (Berlin): The Hyperborean Peoples of America; Ethnography of North America (Select Chapters); General and Special Ethnography of South America. K. WEULE (Leipzig): The Aborigines of America. K. SAPPER (Tübingen): Ethnology and Ethnography of the Indian Stocks of Central America. E. BRÜCKNER (Berne): Geography and Ethnology of America, particularly North America.

A. F. C.

Augusto Carlos Teixeira de Aragão, who died May 3, 1903, aged 80, was a distinguished Portuguese man of letters and science—historian, numismatologist, archeologist, and Americanist, he was the author of many volumes. His greatest work is the three-volume study of the coins of Portugal and the Portuguese colonies. His last work, published in 1894, was *Diabruras santidades e prophcias*, characterized by Peixoto in *Portugalia* (I, 863) as a valuable historical and ethnographical contribution to the literature of religion. A man of varied tastes, his first publication (in 1846) was a now-forgotten novel. A. F. C.

Negroid Race in Armorica.—In a communication to the Angers (August, 1903) meeting of the Association Française pour l'Avancement des Sciences, M. G. Hervé described two neolithic Armorican skulls "of a negroid type," now in the museum of the Société d'Anthropologie de Paris. If this view is sustained, we have another proof of the existence of such a type in western Europe in primitive times, much farther to the north than is Mentone. A. F. C.

Conde de Ficalho.—In Count Ficalho, who died April 19, 1903, Portugal lost a lovable man of science and a useful citizen; a botanist and a man of letters. His *Plantas uteis da Africa Portuguesa* (Lisbon, 1884) is a valuable ethno-botanical study, following up his *Flora dos Lusíadas* (1880). He also published a magnificent critical edition of Garcia da Orta. In 1900 appeared his *Le Portugal au point de vue agricole*, a monograph not without ethnological content. A. F. C.

A Buriat Explorer.—The most successful, perhaps, of all those who have sought to discover the secrets of the famous city of Lhasa in Tibet is Sibikof, who stayed there about a year and when he left in 1901 had accumulated a mass of information, besides a large number of excellent photographs. It is interesting to know that Sibikof is a Buriat educated at the University of St Petersburg, and a Buddhist. A. F. C.

THE ETHNOLOGICAL SURVEY FOR THE PHILIPPINE ISLANDS will probably send to the St Louis Exposition the following groups of primitive people, who will live in houses of their own construction and pursue their daily social and industrial activities as far as possible in a natural way: the Negrito, the Bontoc-Igorot, the Lepanto Igorot, the Tinguian, all of Luzon; the Manguian of Mindoro, the Sulu Moro of Jolo, the Samal Moro, the Lanao Moro, and the Bogobo, all of Mindanao. There will be about thirty-five people in the form of families in each group. The exhibit to be made by the Ethnological Survey will be under the personal supervision of its director, Dr Albert Ernest Jenks.

DR MERTON L. MILLER, formerly of the University of Chicago, was appointed to the position of ethnologist in the Ethnological Survey for the Philippine Islands on January 1, 1904. Dr Miller, who had been associated with the Survey during the greater part of last year, has been engaged in field work for the purpose of gathering material for the Survey's exhibit at the St Louis Exposition.

L'HOMME PRÉHISTORIQUE. — A new French monthly journal (32 pp., 8°), bearing the title *L'Homme préhistorique — Revue mensuelle illustrée d'Archéologie et d'Anthropologie préhistoriques*, has been commenced under the editorship of Dr Chervin and A. de Mortillet. Messrs Schleicher Frères & C^{ie}, 15 Rue des Saints-Pères, Paris, are the publishers, and the subscription is eleven francs per annum. The October issue, recently come to hand, contains some excellent photographic illustrations, in color, of stone implements in the collection of M. Paul de Givenchy.

PROF. A. H. KEANE, B.A., F.R.G.S., of London, has had the honorary degree of Doctor of Laws conferred on him by the University of St Andrew's, N.B., for distinguished services in the fields of anthropology and ethnology. Professor Keane has just completed the manuscript of an *Anthropological A.B.C. of America*, comprising 5,000 entries of tribes and languages of the New World.

MR HENRY BALFOUR, M.A., of Trinity College, Oxford, has been elected to fellowship at Exeter College. Mr Balfour has been for some years curator of the Pitt-Rivers Museum; he is also president of the Anthropological Institute, and president-elect of the Anthropological section of the British Association, which will hold its seventy-fourth meeting at Cambridge, commencing August 17.

IT IS ANNOUNCED by *Science* that the Minister of Public Instruction and Fine Arts of France has conferred the degree of Officer of Public Instruction on Dr Lester F. Ward in recognition of his scientific work. This highest degree of the academic order is usually conferred only on persons who have for five years held the degree of Officer of the Academy.

THE MAX MÜLLER MEMORIAL FUND, which is to be held in trust by the University of Oxford for the promotion of learning and research in the history, archeology, languages, literature, and religion of ancient India, now amounts to about \$12,000.

DR GEORGE GRANT MACCURDY, of Yale University, has been elected secretary of the Connecticut Academy of Arts and Sciences.